

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WHEN ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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WILLIAM A. DREW—Editor.

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THE INTELLIGENCER.

As intimated in our last we have concluded to place upon our first page this week the shrewd attack of "Florillo," which appeared a few weeks since in the Mirror, upon the character of the Editor of this paper. Following the article will also be found the Editor's indication, which was published in the Mirror last week.

[From the Christian Mirror of April 19.]

"WHO IS MR. DREW?"

This question was asked by a friend, when, in the course of conversation, the gentleman was incidentally alluded to. As there may be a great many others who, in similar circumstances, might put the same inquiry, I have thought that it might be well enough to gratify a reasonable curiosity by a formal introduction.

Mr. Drew is a speaker in the denomination of self-styled liberals or universalists. They sometimes, I believe give him the appellation of Reverend Sir; of which, it is very certain, he is not "very ambitious," judging from the fact that he rarely if ever reciprocates that distinctive appellation, except in formal notices of certain gentlemen on whom he seems desirous to heap an abundance of significant epithets additional to that of Reverend. Indeed, I suppose the very appearance of the word often gives him excruciating pain. Mr. D. is also editor of a newspaper published in Gardiner, Me. styled *The Christian Universalist Intelligencer and Eastern Chronicle*. Some think him a very able editor, reviewer, and critic, especially in his notices of *Tracts*. On this subject, however, as on many others, there is some difference of opinion. Mr. D. is a zealous partizan in religion, and untiring in his efforts to extend his "sectarian" notions. He sometimes publishes in his paper an account of his tours in the vicinity of Augusta, the place of his residence, (I believe,) commenting on places and persons, telling of his "fatigue" in his labor of love. Some think he was cast in a mould somewhat resembling that of a swag-bag. But let this pass. I do not take it upon myself to decide such grave questions. It is thought that he has a very extensive and well chosen vocabulary of terms, and that his field of research opens to the reader a rich variety of intellectual entertainment. Who could dispute this? A cursory examination perhaps would not detect the frequency with which the same thing in substance recurs. For instance: how many changes, do you suppose, could be rung, in the course of twelve fleeting months, on fifteen or twenty topics such as the following: "Three times one are one,"—"Moral desolation" of Revivals—"Reverend Sirs"—"religious mania"—"another victim"—"crafty sectarians"—[Un?] "Designing religionists"—"clerical errors"—"ambitious clergy"—"protracted meetings"—"Benevolent Societies"—"Tract falsehoods"—"secret plots"—"Church causing"—"Church and State"—"Clerical thirst for power"—"Demonological creeds"—"Calvin and Servetus"—&c. &c. &c.

And when these changes fail—why there are a great many proper names you know, always on hand; such as Asa Cummings—Adam Wilson—Moses Stuart—Andover Seminary—William Allen—Edward Payson—Lyman Beecher—Ezra S. Ely—&c. &c.

Some of these names receive particular attention in, I believe, every No. of every volume; and one in particular sometimes is the subject of remark in two or three distinct places in the same column. It is evident that when the printer calls hard upon the Editor for a slip to fill out a corner, he is never at a loss for matter when the name of Ezra Styles Ely occurs. Indeed Mr. D.'s readers must be remarkably fond of this dish, for they have it either in whole or in part—Ezra Styles Ely in the morning—Ezra Styles Ely at noon—Ezra Styles Ely at night, "year in and year out," bones, cob-webs, and all together.

It appears to me that Mr. D. is a very unhappy man, all his loud vaunting to the contrary notwithstanding. It must be so. He is constantly haunted by orthodoxy, that evil genius,—that demon of the nether world, which obtrudes itself on his notice, at home and abroad; in the bustle of out-door life, and in the more retired moments of private reflection. He sniffs orthodoxy in every breeze—tastes it in every brook—starts at the rustling of every leaf—reads about it in every book not excepting "novels" [vol. vi. p. 54.] and unquestionably beholds it dancing before him in the visions of sleep. It is not always an unpleasant creature in his view; what will not imagination create, especially the imagination of certain editors? It sometimes assumes a beautiful angelic form, and our editor (vol. vi.) is about concluding to greet Dr. Ely with fraternal regard! but, anon, the heavenly messenger,

is converted into an ugly shape, hopping along on a cloven foot, bounding into every religious meeting almost in the land—claiming vociferously at the anniversaries of all benevolent societies—presiding over the destinies of Sabbath schools, "frightening" their inmates out of their wits—elbowing himself into most of the political conventions, and religious, in the country—prowling about our colleges and schools—couching for prey around the treasury of the nation, and those of the several states of the union—thrusting his claws into the reins of government! "hooking" young people and women into the Calvinistic churches—roaring terrible denunciations against "ninety nine hundredths of the human race" [ratio discovered vol. xi.] and dragging them down to the pit of destruction. Do you suppose, reader, that Mr. D. is a happy man when such animals as this are roaming the country at large, and may at any time give battle to him? How could he be?

Mr. D. if I mistake not, is the Recording Secretary of the State Temperance Society of Maine. O consistency! But I was pleased to learn the fact. It will be remembered that the Editor has written such things about the Temperance reformation, as well as other reformations, that he has generally been set down as an enemy to Temperance Societies. With how much reason may be seen in his own words. Do hear him. "Such has been their success in turning these societies into Revival concerts, that Dr. Edwards, the Gen. Agent of the Am. Temperance Society has issued an order" for information on this point. This order extends to "officers of Colleges and other Seminaries of learning," as well as to others who can furnish any Tract anecdotes on the subject. We shall soon hear it avowed that the only object the orthodox had in encouraging the formation of Temperance Societies, was to get up revivals by means of them, and draw the members into their churches." [Ch. Intelligencer vol. xi. p. 53.] Thus wrote a few months since, the present Recording Secretary of the State Temperance Society. What unlooked for change! But this is a day of strange things. Who can say that Mr. D. will not by and by consider it an honor to be one of the officers of a Tract Society? I find in the xi. vol. p. 10, an awkward apology enough for changing his tone on Temperance Societies. It seems that the Rev. Mr. Putnam delivered the address on the occasion of forming the State Society, which appeared altogether unaccountable, as he is a Unitarian clergyman, and of course is not in favor of "turning these societies into Revival concerts." Mr. D. will now have an opportunity of looking a little more minutely into these "plotting" societies, and publish from his Book of Records any thing that may throw light on this hitherto recalcitrant subject. No doubt he will make lusty resistance to being "hooked into the narrow fold of orthodoxy," and drawn into the iniquitous designs of orthodox men. I hope he will not fail to make public the very first proposal, let it emanate from ever so respectable a source, to convert the Temperance Society of Maine into a "sectarian engine," and by no means to connive at any wicked plots whatever, but faithfully record the same, for the benefit of his cotemporaries and of posterity.

It is thought, I believe, by some, that the editor of the Ch. Intelligencer has discovered an irrepressible desire to dictate our Legislature on some subjects which come under their special prerogative, especially on Colleges and Seminaries of learning. Several months before the sitting of the legislature, if I remember right, he spoke of having a *Laysman* for President of Bowdoin College. In one place he threatens the orthodox with a "Legislative lash," [vol. xi. p. 206] which I am left to infer was aimed at them last winter in the bill proscribing Congregational Ministers. I find this sentence; [vol. xii. p. 10] "The first is what ought to be done, and we trust the Legislature of the present year ('32) will follow up the intentions," &c. And p. 14. "We trust (our suggestions) will receive such attention as they may deserve." Mr. D. has said in another place, substantially, "that if he were about to guess the cause of the *Act respecting Colleges*, he should guess the cause to be the attack President Allen made on Mr. Balfour's book, in a certain lecture he delivered, and which was published at the 'request of the students.'" The editor in another place alluding to these things, says of Dr. A. after he had been "put down," "The man who delivered a senseless and vindictive lecture against Balfour's Inquiry." This book of universalism is held next to [?] the Bible in importance, by all the universalists. Dr. Allen, I believe, does not so much as mention Mr. Balfour's name in his lecture. Suppose he had? If the lecture is so void of sense as Mr. D. represents it, it could not do any injury to the cause of universal sectarianism. Dr. A. it seems in the regular discharge of his duty as President of Bowdoin College according to the requisition that the President shall expound the Scriptures to the students every Sabbath day, expressed his views of certain passages and words of the Bible, as had been the custom of his predecessors. But as it happened to be on

a subject which did not please Mr. —, and Mr. —, &c. and proved to be not quite so "senseless" a thing; why it was more than could be tolerated. He must receive a "Legislative lash." Who can doubt now whence the famous Act originated, and what feelings were gratified by its operation, and what the crime for which the lashing was given? Who does not see that the thing must have been hatched and fledged at some distance from the nest of Philos, and that he only brought it forward, and let it fly about the Legislature and the country, till it could pounce upon Dr. Allen?

Mr. D. speaking of those who differ from him in religious sentiment, particularly the doctrine of endless punishment, says: "It is a convenient doctrine for the gratification of revenge!" [Vol. XI. p. 14.]

The candid editor ridicules the Scripture doctrine of atonement by representing his opponents as believing that "God died on a tree." [Vol. XI. p. 62.]

Speaking of his own sectarian views, and seeming to get into a rage with every body who dared to differ from him in the exercise of their private judgment, he remarks: "There are some persons, we are well aware, with whom it is no use to argue the subject." These I take to be established orthodox Christians. Mr. D. goes on—"Proud in their ignorance, and fixed immovable in their prejudices [truth?] we do not expect that any thing which could be said [even by a learned and unprejudiced editor!] that does not agree with their notions, will have any other effect upon them, than to cause them to gnash on us with their teeth and wish our destruction." After disgoring this, he goes on with some degree of self-complacency and speaks of others "less conceited, who are willing to ascertain the truth, [willing to become universalists,] and are disposed to admit the force of Scripture arguments," [arguments of universalist sectarians.]

Mr. D. the "less conceited" I take to be those who are "disposed and willing," by the help of the editor, to become established, if they can, in his sectarian notions. He is not by any means laboring to proselyte them; no, no; but only to convert them to his sect, that they may enjoy the love that is found no where else. Benevolent work! I suppose the charity of which so much is said by our editor, is the charity breathed in the above extracts, and the like; that heaven-born charity that "thinketh no evil."—But what could we expect from an editorial article, whose caption is: "Fear of Hell the foundation of modern reformations." Vol. XI. p. 14.

"The orthodox, for two or three years past, presuming they had attained sufficient strength to accomplish their objects, have been attempting to lay hold of the reins of the civil government." How? 1. They petitioned Congress to legislate on the subject of Sabbath mails. 2. Failing in getting a repeal of the law, they as our Editor says, marshalled their forces throughout the nation to get up a general revival by way of retaliation. Vol. XI. p. 74.

On the 73 page he informs us that the very spot has been discovered, where the "Christian party in politics" is forming. Hear! He ascertains from some paper, that in a certain town in Vermont, members of the Congregational, Baptist, and Methodist Societies, held a meeting to nominate town officers. What then? Why the Universalists were not invited to attend. Ergo, as our editor has deduced from the fact, we have proof sufficient, that the orthodox clergy throughout the union are concerting measures to seize the reins of government! !

Our editor publishes to the community, Vol. XI. p. 122, that Dr. Chapin gave public notice at the last commencement at Waterville, that henceforth the honors of that College will be conferred in reference to the *moral*, and not the literary qualifications of the students. To be sure Mr. D. seems to complain a little about this, and interprets it to mean the proficiency of the students in Dr. C.'s creed; and though Mr. D. threatens a little, he says Dr. C. deserved a re-election and no body was disposed to vote against him. [Note Dr. C. has never published a "senseless attack" on a certain book. I forewarn him not to do this, unless he would shake a hornets' nest; nor to preach any doctrine that militates in the least against the "sectarian" theology of Mr. D. If he does depend upon our editor will give him such a "Legislative lash," as will forever disqualify him for the President's chair at Waterville.]

Alluding to the editor of the Mirror, (who by the way seems to be a very troublesome man according to some editors) Mr. D. says: "He still exhorts the Professors, in their instructions, and prayers, to teach the doctrines of 'atonement, human depravity, regeneration by the Spirit of God, and eternal punishment,' and to 'permit a class at the expense of a recitation to attend a four days' meeting.'"

It would seem according to the above that Mr. D. is willing the students in their literary recitations should be instructed in the doctrine of election! The above is accompanied with some threats to the Professors, as usual. But where in the Mirror is the 'exhortation' to be found? (Vide Ch. In. Vol. XI. p. 150)

Speaking of the fruits of Revivals, a subject, which appears to trouble our editor very much, he remarks (p. 62,) that some of them are "as bitter as wormwood, and poisonous as the Bohemian Opus." He professes to speak advisedly, as he had seen, and tasted for himself. [Note.—These fruits of which Mr. D. complains so bitterly, I take to be such as he supposed grew on some tree in a Universalist's garden. Strange the orthodox will do so!]

The 'putting down of Dr. Allen and his orthodox friends'—which Mr. D. calls a "glorious issue"—affords him an occasion of noisy triumph, and he calls upon his friends (Universalists) in other States to join with him in expressions of joy.—How some men can legislate about a book! But all at once he seems to feel a damper, and flies at Mr. Cummings, the Editor of the Christian Mirror, who very much questioned the constitutionality of the act, and appears as though he wanted a scuffle. When I read the article [Vol. XI. p. 150] and got along to the sentence, "ye who have persecuted liberal Christians beyond all endurance for ages"—I felt an unusual sensation, and thought I saw teeth! I was reminded of the polar bear I once read about, which being hard pressed by his pursuer, suddenly turned, laid his feet flat on his back, placed his paws on his breast and then showed him his well set ivory, seeming to say: How sweet is the "gratification of revenge."

Mr. D. cannot but see the unexampled prosperity of the orthodox churches, and their benevolent exertions to scatter abroad upon the heathen world, the light of Christianity. This evidently troubles him; and he makes a poor attempt to conceal his feelings—his real feelings, by attributing such things to "ignorance and prejudice"—delusion, &c. and reminds one of the remark of a sage of olden time, when he saw an envious fellow pass with a downcast look: "either some evil has happened to himself, or some good to his neighbor."

In Vol. XI. p. 126, Mr. D. insinuates that the Maine Missionary Society is worth at the present time about four hundred and eighty thousand dollars! and that in a century it will have accumulated for its own aggrandizement interest not included the enormous sum of two millions eight hundred and eighty thousand dollars!! We trust the Legislature next winter will give this subject due attention. The people need light on this subject.

Mr. D. and some other editors have clattered tremendously about the Cherokees and their imprisoned Missionaries, and seem to have thought that four years in a Georgia Penitentiary is not a sufficient castigation of orthodox Ministers for such an outrage upon the moral sense of the community, as suffering for conscience' sake. But it seems that the Supreme Court of these United States have given a verdict in favor of the imprisoned Missionaries, and pronounce the treatment of the Indians by Georgia unconstitutional. What presumption! The United States' Court against Mr. Drew! I close with suggesting to Mr. D. the propriety of looking over the large things he has said on this subject, and then permit me to admonish him in one of his own favorite expressions: *Not to crow so loudly, till he gets quite out of the bushes.* FLORILLO.

*Universalists talk loudly about having found that perfect love which casteth out fear. Do they mean the fear of Lying?

From the Christian Mirror.

VINDICATION.

To the Editor of the Christian Mirror.

Rev. and dear Sir:—In accepting the offer which was politely proposed in our letter to me dated April 24, of being heard in self-defence through your columns, against a very personal, and as I must regard it a rude and impertinent, attack upon my private and professional character which appeared in the Mirror of the 10th ult. over the signature of "FLORILLO," it may not be improper for me to offer, first of all, an apology for so great a delay. From the language of your letter, written in reply to mine demanding the name of the author for legal purposes, I inferred that you would, probably, soon put me in possession of the object of my demand. As my principal desire was to get at him in order that he might be convinced, by a practical lesson, of the truth of that Scripture—"verily there is a God who judgeth in the earth"—often times through the medium of human justice,—and not caring to trouble you or your readers, I have chosen hitherto to remain silent upon the subject. But being now disappointed in that expectation, and it appearing that "Florillo" is to be kept *sub umbra* by the robes of your professional office, necessity seems to be upon me to avail myself of your friendly offer.

In the remarks which I shall soon make, I wish it to be understood that I address myself to you and, through you, to your readers,—not to "Florillo." In my intercourse with mankind I have generally been governed by a rule which, though it may not be a popular, is, I am persuaded, a just one,—that of estimating and treating men according to what I discover of their conduct—not according to their professions, or pursuits of life. Whether they

wear silk surplices or leather aprons; whether they have the honors of College, or a Mechanics shop; whether they wield a pen or a sledge,—it is the same to me; if their conduct appears to be governed by the rules of christian rectitude and an honorable spirit, they shall have my respect;—otherwise my contempt. Judging your correspondent by this rule, I am constrained to regard him as beneath any other personal notice from me, than a legal one—a kind of notice which I am to understand you will not allow me to take.—True, you profess a willingness to hold yourself responsible for the article. The offer was kind, and generously meant, no doubt; but that was unnecessary, since I could not have been ignorant of the fact that Editors are in law, taken and held to be responsible, even without their consent, for whatever of a libellous kind they may venture to publish. But, Mr. Editor, I have no desire to punish the innocent for the sake of the guilty. It is not yourself, but "Florillo," whom I wish to reach.—Since you have not gratified me with this opportunity, my only remedy is, a hearing before your readers. This was not my chief desire. I wish not the trouble, nor can I well spare the time, of taking this method of redress. To this course, indeed, it has seemed to me to be your wish to urge me. This conclusion has arisen from the method originally taken to call my special attention to the article and from two editorial notices which you have taken of the subject.

I complain of the article, Mr. Editor, because it is entirely and rudely personal; and because it grossly misrepresents the conduct and character of the individual whom it pretends truly to exhibit to the public. The ground work of his picture is falsehood, and his daubing is with a pencil dipped in malice, and guided by deceit. I make this statement boldly and without reservation in the outset; leaving others to judge how far such a writer can be governed by any thing pertaining to the sacred interests of christianity.

I remark, first, on the *personality* of the article. It is headed "Who is Mr. Drew?" and contains throughout an attack upon the character and professional conduct of the individual whose name appears in the article. It is, I know, a common thing with some men, when they find it difficult to combat the arguments of an opponent, to descend to personalities—to go into the sinks and gutters and throw filth and mud; but it is not often that we see articles of three columns length, so entirely personal as this, in papers professedly religious. Similar articles are, indeed, sometimes seen in the political press, devoted to the blacking of a candidate for an high office; but I am not, and never was, a candidate for any political or ecclesiastical favors;—why then am I made the subject of this low abuse? Is it because, as the editor of another journal, I have hit some pigeon under his wing and set him fluttering?—Has an arrow from my quiver caused him thus to flounder and cry out? Of this I know not; but of this I have an opinion.

I shall not censure you, Sir, for admitting that article into the Mirror. In doing so, doubtless you were governed, as every editor should be, by your own judgment. Intelligent men, however, will sometimes differ in judgment; and as an evidence of this fact, applied to the present case, perhaps you will not consider it unkind in me if I say that, to my knowledge, the appearance of "Florillo" occasioned regret in the minds of many of your religious friends in this place and vicinity, who are personally acquainted with the subscriber. They have professed astonishment that Mr. C. should have given it a place in his columns, and more than once have offered the well intended consolation, that "such an article must injure those concerned in it more than it can harm the subject of it." I offer this as a simple fact, which may be entitled to a little consideration. Some, indeed, may have been pleased with it; but as such persons find delight in the gratification of a similar disposition to that evinced by "Florillo,"—people who seem to think it inconsistent with their religious principles to treat with social kindness and common courtesy those who do not subscribe to all their opinions,—approbation from such sources will pass for what it is worth.

Proceeding to remark upon my second statement, I aver that the representations given of my character and conduct, in the article, are founded in falsehood. It is painful for me to use such plain language as applied to any individual; but facts in this case require it of me. I am therein represented as denying to my clerical opponents the customary forms of salutation; as being cast in the mould of a swaggerer; as publishing accounts of my tours in this vicinity, telling of my fatigue, &c. of ringing changes on cant terms; as being an enemy to the Temperance cause; as originating the measure in the Legislature relative to Dr. Allen and Bowdoin College; as ridiculing the Scripture doctrine of atonement; writing articles hostile to the claims of the Cherokees against the State of Georgia, &c. &c. Now I take it upon myself to say (bating some generals, which are altogether indefinite and intangible,) that every one of the

allegations is without foundation in truth. They are what in common parlance would be denominated falsehoods—in other words there is no truth in them; and my accuser must have known there was not, when he uttered them. True, he has professed to have his authority before him in the volumes of my paper, and, in proof, has pretended to refer to "volume," and sometimes to "page;" but, Mr. Editor, would you believe it? the references evince that he meant to deceive;—for in many cases not only is such language not to be found as he professes to quote from the *Intelligencer*, but in hardly a single case can any thing like it be found in the "volume" and "page" to which he refers, or any where else in the paper! Look, Mr. Editor, I pray you for yourself; and though you may find a *spice* of truth in his references, and quotations, you will find it is but a *spice*, not sufficient to season the whole batch. I aver, that in these things he has practiced a fraud upon your readers. Believing such to be the fact, can you or your readers wonder that I should speak of such an accuser "with great plainness of speech?"

It ought not to be required or expected of me, that I should prove negatives.—The most that I can do in the case before me, is to plead *not guilty*. But that my plea is true, may be seen by any one who will be at the trouble to examine the columns of my paper.

He says that I rarely, if ever, give a clergyman of another denomination, the title of "Rev." unaccompanied by other significant epithets. How he came to make this assertion I know not, unless he judged me by the course most generally practiced by writers on his side "in relation to" clergyman of my denomination.—It is indeed, seldom that such clergymen are styled "Rev." by their opponents, unless accompanied by other epithets. But as I have ever censured such meanness in them, I have always aimed to avoid it myself: Unless to avoid a sickening repetition or on account of some circumstances having an immediate explanation in the subject, I never withheld that title from my opponents. I am willing my papers should be appealed to, by any fair man, to settle the fact.

As to my being "cast in the mould of a swaggerer,"—really this is laughable enough. Let my neighbours, orthodox and heterodox, testify as to this.

Again, I am represented as publishing in my paper, "accounts of my tours in the vicinity of Augusta," &c. "Florillo" was wise not to make a reference for this fact to any "vol." or "page;" for no such "account" can be found. I should not be ashamed of it, if it could; and certainly should not want for an example even in the *Mirror*; but it so happens there is not a word of truth in the statement. I mention this only to show "Florillo's" total contempt and disregard of truth.

For the same purpose I refer to his enumeration of cant terms, which he says I am in the habit of using with great frequency. He has paraded eighteen in quotations. Now so far as my memory serves me, or I have had time to make search, five of them (among which are "Reverend Sirs," that he dwells so much upon) never were printed in the paper; eight cannot be found but once, and the other five, though some of them may have been employed some ten or a dozen times in the course of five or six years, are to be found but two or three times.

My accuser is peculiarly unfortunate in his facts. I exhibit them only to show what a good invention he has in the making out of his case.

The fact of my being Recording Secretary of the Maine State Temperance Society, "Florillo" considers a notable inconsistency, inasmuch as he says I have "generally" been set down as an enemy to Temperance Reformations and Temperance Societies. By what means he has come into possession of the general opinion, I know not; most probably he gives his own, and that, like other conceited persons, he supposes that every body else must think as he does. Now I believe it is very well understood—at least I am not troubled on the point—that the Editor of the *Ch. Intelligencer* is, and always has been, a steady and open friend and advocate of the Temperance cause—even to the total abstinence principle. Certain it is, that I have often so stated my views both in public and in private. That I am opposed to making Temperance Societies engines of secretarism, is very certain. So well is this understood, that all who read the proceedings of the State Temperance Society, at its first meeting in Jan. must have noticed a Resolution which I offered to this point. The Resolution was adopted unanimously. According to "Florillo's" argument, therefore, every member of the M. S. T. Society, must "be set down as an enemy to Temperance Societies," with myself. But it may not be amiss to inquire—*if I am "generally" regarded as an "enemy" to this cause, how happens it that my feeble aid is so frequently called for, even by the orthodox, in behalf of the Temperance cause? Why do those people invite me to deliver Addresses before their Societies on the subject? At this very time two such applications are now pending—one from the "Sandy River Mercantile Temperance Society," and another from a Temperance Society in Union the former was communicated to me from a majority of orthodox gentlemen, and the latter from Methodists. It may grieve "Florillo" to learn, that both of these invitations have been made since the appearance of his article!*

In imputing to me rather than "Philos," the authorship of the Legislative measures relative to Dr. Allen, though he, no doubt, "meant me much evil," he has done me an honor of which I am not undeserving. What I have said on that subject is before the public; and if only wish it were in my power to purge from all our public Institutions of learning, every thing both of a political and sectarian nature. I never yet believed, that any single sect, nor any one party ought to have the sectarian or political control of an Institution that belongs to, and is patronized by, the

whole public, embracing all sects and parties. This may be heresy; but I shall never shrink from the avowal and defence of it.

The seventh accusation which I shall notice is, that in Vol. xi. p. 63 I ridicule the Scripture doctrine of atonement, by representing the orthodox as believing that "God died on a tree." His reference unfortunately for him, is correct,—I say "unfortunately," because it gives us the means of detecting his unfairness. No representation is there made of the orthodox belief in atonement. On the subject of endless punishment, a quotation from the work under review is incidentally made, which, of itself, represents the omniscient God to have died on a tree; something like Watts, line, "When God, the Mighty Maker, died." Not a word is said about it. The quotation, alone, is introduced incidentally with other matter, and the "representation" is purely an orthodox one—not chargeable to me. So much for "Florillo's" regard to truth again.

Lastly, I am represented as holding to a doctrine relative to the Cherokees, which the U. S. Supreme Court has condemned.—Here is falsehood again. I never held to that doctrine. I never advanced it in public nor in private. I have said, that I did not believe the Missionaries did right to abandon their field of labor for the Penitentiary; but at the same time have always been of the opinion that Georgia had not the right of jurisdiction over the Cherokee country. My opinions on this subject—humble as the person who entertains them is,—are well known in this region, they having been publicly avowed in the Augusta Lyceum and elsewhere.

Finally, "Florillo" says, by way of a note, "Universalists talk loudly about having found that perfect love which casteth out fear. Do they mean the FEAR of LYING?" I answer, that whether Universalists have, or have not, found that perfect love which casteth out the FEAR OF LYING, it must have appeared to your readers by this time that "Florillo" has. Such a use of Scripture, however, is so shockingly profane, and can proceed from no well disciplined or serious mind that really venerates the word of God and has imbibed the spirit of the Christian religion.

These specimens of "Florillo's" regard to truth and fairness, Mr. Editor, I have exhibited, in order that you and your readers may see to what degree of credit such a writer is entitled. I have spoken frankly, I confess; but you must remember that I am the person aggrieved, and it is my right to expose the untruths and misrepresentations of my calumniator. That this article is calculated to do me any injury where I am known, I have not the least fear. You have erred if you have supposed that his accusations "or any such" "ghost," have given me any other pain than that arising from a regret to see truth so deliberately set at defiance by one professing a regard for religion. It is, indeed, painful,—especially when we are the subjects of it—to see any one giving vent to such a slanderous and unholy spirit. May God forgive him; certainly he needs His forgiveness. He shall freely have mine when he satisfies me of his practical repentance. But the great body of your readers are ignorant of the writer of this article; and such may have supposed the representations of "Florillo" to be mainly true. It was to underceive such, that I have consented to write the above. Of one thing I can assure them, that however erroneous I may be in my religious theory, I regard truth in practice as indispensable to the Christian character. Trusting that nothing may make it necessary for me to tax your kindness again on this unpleasant subject,

I remain, Rev. and dear Sir,
Yours very respectfully,
WILLIAM A. DREW.
Augusta, May 21, 1832.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, JUNE 8.

FAITH AND PRACTICE.

One of the best tests of the truth and value of any system of religious faith, is to be found in its adaptation to practical purposes. If its own friends cannot reduce it to practice, or, if so reducing it, it is found to conflict with the natural dictates of benevolence, or with the welfare and happiness of society, it may pretty safely be set down as an error. Now it is a fact which can hardly be questioned, because it is an every day and most tangible one, that the Unitarian systems in certain parts, cannot be, or are not, put in practice by their professors, and in others where they are carried into practice, are found to be exceedingly injurious to the general felicity. For example;—preachers from their pulpits and professors almost everywhere else, say and insist upon it, that if their neighbors, however moral and upright they may be, if they should die without obtaining what they call "religion," will assuredly go to hell and be miserable forever. Well, it so happens that some such person, perhaps the brother or child of the minister himself, or a near family friend of some of his church, sickens and dies—having made no profession of "religion." In this case will they reduce their theory to practice? Will they dare say, or even believe, that this amiable, upright, beloved son or friend, has gone to hell? Ah, no! At such a time they throw their creed to the four winds of heaven, and go to the Bible and to common reason for the consolations which that would deny them. However bold and unqualified they may be in their statements to the living, they dare not so far reduce their creed to practice as to stand over the coffin even of any one and there apply the truth of their doctrine. Generally they can provide some salvo—something to build a hope upon for the departed. We never knew an orthodox person to lose a friend and not to hope and believe that he had gone to a better world. And generally the worst that Unitarians can bring themselves to say of any deceased neighbor, relative to his future state is—"he is in the hands of a just and merciful God, and there we are willing to leave him." Very well—but why could you not speak as hopefully of his future prospects while he was living? Is not that which is true at one time, true also at another? Why do not Unitarian ministers fairly say to their hearers when in health, what they would say of them were they dead—"you will go into the hands of a just and merciful God, and we shall not allow ourselves to think you are miserable." This would be honest. This would be preaching a doctrine which, when the event came, they could consistently practice. But to do this they must abandon their present theory. This cannot be reduced to practice—a good evidence that it is neither true nor valuable. It has been often said of Universalism, "it

will do to live by, but will not do to die by." With much greater truth it may be said of Unitarians, it will neither do to live by, nor to die by. "For who can live contentedly in the belief of endless misery for his neighbors when they are taken away by death? Who can derive hope and consolation from such a doctrine for himself on the bed of death? Does not all the hope he has arise from the belief that this doctrine is not true, so far as it relates to himself? Most truly.

The doctrine of endless sufferings cannot be reduced to practice by any benevolent mind. None but the cruel and hard hearted can apply it to their neighbors, and not one to himself. We have, indeed, heard of preachers who have been so far consistent with their creed, as to stand over the corpse of a deceased person and in the presence of the funeral congregation hint most strongly that he had gone to hell. But such men are regarded as little short of monsters—men practicing upon a monstrous creed. Such hints and declarations strike every mind as impious and horrible beyond suffering. The common sense of mankind has every where decided against this doctrine, so far as any practical application shall be made of it. None, in seasons of trial and bereavement, will endure it, even for a moment. And a man who will to day preach over a dead body what yesterday he preached to the living, would be regarded as an intolerable wretch. So that when the time of trial comes—when the theory is to be tested by practice—all agree to reject so barbarous and revolting a doctrine.

We might enlarge greatly upon this subject; but our limits will not allow us. We can only glance at other parts of the Unitarian system which, being reduced to practice, are found to be of no positive good, and sometimes to be productive of much actual evil. We have, indeed, sometimes doubted whether as much can be granted in favor of orthodoxy as "pestilence and famine," that it does some good. In surveying society at large, really we have seldom seen any persons who have been made actually and practically better by their subscriptions to Unitarian creeds. They may, indeed, be accounted more "religious," but—let the people judge—are they more honest, kind, benevolent, than their unprofessing neighbors? The orthodox ministry will not thank us for such "home" questions, and would hide their heads rather than hear it answered. But it is and it will be answered, by the common observation and experience of mankind; and this answer is by no means favorable to the loud and astounding pretensions of orthodoxy.

"Religion is the imitation of the God that is worshipped." Unitarians worship God as a partial being—we say "partial," for no other word so correct can be applied to a being with whom alone is salvation, and who confers this blessing only on a part. They believe he has his favorites, and are always careful to believe also, that themselves are of this number. Such a notion naturally engenders spiritual pride—as it did amongst the Pharisees of old; and pride of this kind begets in its turn, intolerance, uncharitableness, hatred and persecution. Such are the natural fruits of a partial view of the character and purposes of the Most High. And society has found it so to its sorrow and to its hurt. It finds it so now. Go where you will, and wherever you find orthodox strong and unconstrained, you will find injurious distinctions existing in society; you will find oppression, strife, and a want of that universal kindness, charity and good fellowship, without which there is little or no social happiness.—This opinion is not mere conjecture. It is based on facts—obvious and stubborn facts. Such being the test by practice of the truth and value of the Unitarian theory, who can hesitate to decide against the general system?

A MISTAKE.

Last week we noticed a story which originated in the Boston *Dirk* and *Bayonet* relative to the sudden death of a young woman somewhere in New Hampshire and the conduct of her father and sisters on the occasion. Its folly and falsehood were shown to be manifest in the story itself. We have now before us another of a similar kind, in the N. Y. Christian Advocate, a Methodist paper. The substance of it is as follows: Some pious person was travelling somewhere in New Hampshire some time ago, and having occasion to stop sometime at a tavern, he was pained to hear the bystanders using the most shocking profane language as their familiar talk. He concluded finally, in a very mild way, to reprove the swearers for their profanity, when the tavern keeper, very much offended, and to account for as well as to justify the profanity of his company, exclaimed with an air of triumph, "We are Universalists here." This exclamation is the title of the story, which is concluded by certain sage inferences against Universalism. Those forged stories are the best arguments which Unitarians have with which to demolish the scripture doctrine of salvation, and perhaps it would be cruel to wrest from them this only weapon which they have learned to wield with true gladiator style. We notice the story now, only to correct a trifling error which has, unintentionally no doubt, crept into the account as it has passed from one orthodox paper into another, and to inform our neighbor Wilson of Zion's Advocate, in whose paper we find the article, that we have the very best authority for saying that the word "Universalist" should be erased and "Baptist" inserted in its place. The story would then approach nearer to truth than it now does. The taverner was a Baptist. He had just returned with his company from a "protracted meeting," where the ministers had made frequent use of such words as "cure," "dams," "go to hell," &c. and he and his neighbors were but using with great familiarity the language which they had just learned from very pious authority. Universalists do not hold to a creed which contains the materials for such language. The mistake may be trifling, but it ought to be corrected.

MAINE CONVENTION.

It will be borne in mind, we trust, by Ministers, Delegates, and all others who wish to attend the deliberations and services of the Maine Convention of Universalists, that this body will hold its annual session in *Buckfield* on *Wednesday and Thursday* the 27th and 28th of the present month, which will be in a fortnight from next Wednesday and Thursday.

WESTBROOK SEMINARY.

A writer in last week's *Mirror*, who says he lately noticed an article in this paper on the subject of the Westbrook Seminary, wishes to know whether this is to be a sectarian institution, or not. Mr. Cummings will please to refer him to that article itself, for an answer. If he read the article at all, he must have noticed that the chief part of it consisted of an extract from the Constitution of the Seminary; in which it is

provided, that the Institution shall not be sectarian in its operations.

WORTHY OF CONSIDERATION.

From an Editorial article in the last Hartford *Religious Inquirer*, written as we infer by Rev. LUCIUS R. PAIGE, who was formerly joint editor of that paper with Rev. M. RAYNER, we extract the following remarks on the appearance of a paper in Boston, called "The Universalist." The remarks will apply with ten fold more force and propriety to the project of a new paper in Maine, than to the existence of another in Boston. If we do not miscalculate, Dr. Rayner, when, until recently, he had the editorial charge of the *Inquirer*, used to express himself in a similar manner.

"Although every man has an undoubted legal right to publish a paper when and where he may please; yet when an individual has, at much expense of labor and money, and at no small hazard, established a religious periodical, so long as he remains faithful to his trust, and so conducts his work as to meet the wants of the brethren, there does appear to be a sort of moral obligation, which should prevent others from interfering to his disadvantage, unless for the most urgent and powerful reasons."

"We recommend the subject to the serious attention of our readers. And to them it is submitted, whether it is better to continue their support to those periodicals which have hitherto done well, or to transfer it to a new candidate for their favor, through the hope that it may do better, and thus, in the same proportion, weaken the strength of all."

Dr. Ely, speaking of a sleeper who during religious service in Ohio was snoring most stentoriously in the loft says:—

"When the Clerk began to sing, after sermon, he awoke, and after bustling about, fell, like a tumbling bear, from the door of the loft or garret of the house, to the ground. In his way, his heel struck the eye of the Clerk; and his body fell across two old ladies, one of whom is so much injured as not to be expected to recover. He not only endangered his own neck but the lives of three others; and came very near falling into hell."

We presume this sleeper above was saved from hell in the cellar by the sleepers below. Great care should be taken in the construction of Presbyterian Meeting houses, to make the floor strong, they having such a warm and sulphurous pit "below stairs."

N. Y. CONVENTION.

The N. Y. Convention of Universalists assembled in Utica, on the 9th ult.—Br. J. Potter, Moderator and I. D. Williams, Clerk. Eighteen ministers and five lay delegates were present. No business of very general interest seems to have been transacted; but the occasion was an interesting and refreshing one.—Sermons were preached by Brs. R. O. Williams, C. F. LeFevre, I. D. Williams, Jacob Chase and S. R. Smith. Circular letter by Br. D. Skinner. The next meeting will be in or near Utica on the last Wednesday in May 1833.

REMOVAL.

Br. B. B. MURRAY, late of Norway, Me. has accepted an invitation to become Pastor of the Universalist Society at Sandy Bay, Gloucester, Mass. He will enter upon his duties forthwith. May the Great Head of the Church crown this coöperation with his choicest blessings.

ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]

ESSAYS

ON THE
IMMORTALITY OF CREATION.
ESSAY—NO. 1.

PROOFS.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing and honor and glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. v. 13.

In my preliminary remarks I presented a definition of our subject, and briefly alluded to the kind of evidence that might be expected. The theme is sublime and beautiful.—The sources of evidence are boundless; its beauties are inexhaustible; and the results heavenly and divine. I stand, as it were, on a lofty eminence where I behold the clear blue sky; where, on every hand stretching out to an immeasurable extent, is displayed a rich variety of beauty and magnificence; wide plains and fertile fields adorned with the loveliest flowers and the choicest plants; where the ear is regaled with the softest music, and the eye rests on unfading beauties.

I. Solid philosophy teaches that all things were made for some wise and benevolent purpose. Leaving that, then; let us inquire for what purpose was the lower creation made. Stewart, in his beautiful work on Moral Philosophy, says, "some of the lower animals seem to be placed in this world chiefly for the use of man, so wonderfully are their instincts adapted to his purposes; others, perhaps, were intended for no other further end than to taste to a certain degree of the bounty of their Maker. Goldsmith conjectures that many were made to animate the solitudes of nature." What were the ultimate purposes of their creation it may be impossible for us to ascertain. It may be true that God has made many creatures for man, but such a view is too limited. The horse, the elephant, and the camel are trained to carry burdens, and the ox to draw the plough; the cow gives us milk; the sheep its wool; and the rein-deer makes the sledges fly over the snow and ice. But are their views limited to the present moment? We have generally satisfied ourselves with the base, incoherent and presumptuous reply that the rest of creation was beneath us; and therefore, not entitled to future happiness; that they were made but for convenience like the inanimate part of creation; and are to die and perish forever! This has been universally admitted, with some few exceptions, to wit—Wesley and others. We have rested contented with such vague and impious notions. Our conduct has corresponded to the baseness and narrowness of our views. We have "shown our faith by our works" till "there sounds in fancy's ear the bleat of one wide and universal suffering, a dreadful homage to the power of Nature's constituted lord." We have considered "the inferior animals only as engines of wood or iron, useful in their several occupations. The carman drives his horse, and the carpenter his nail, by repeated blows; and so long as these

produce the desired effect, and they both go, they neither reflect nor care whether either of them have any sense of feeling." But are beneath man? The principal difference between man and the brute is, his erect and beautiful form; his great and lofty mind; his ability to soar as "on the wings of the wind," through creation, and learn the great truths, that there is a God and a future state of being. We are willing to admit all that may be in reason respecting man; but is there so much? Look at the sagacity of the elephant; the affection of the dog; the faithfulness of the ox; the obedience of the horse; the skill of the bee; and the dexterity of the silk-worm. We do not suppose the brute creation could be taught mathematics or theology; and we should hardly think the latter would be necessary to them, if endless misery were a necessary part. The truth is, we improve many animals only to the extent of our wants.—Then we insist on their stupidity because they submit as blind instruments for the accomplishment of our purposes. For instance, we are satisfied with obtaining the speed of the horse, or the strength of the ox; if we can guide the one by the bit, and subject the other to the yoke. We know from numberless facts that instinct can be improved. Instances are within the recollection of all. Suffice it to say that even the hog has been taught the alphabet and orthography! It is yet a problem to what extent the intellectual and moral powers of man may be improved; equally as ignorant are we how far instinct may be cultivated. A genius may arise in some distant age that shall surpass Newton as much as Newton surpassed the most ignorant and degraded of our species. So, possibly may instinct be improved beyond the present attainments of reason; and every creature be made subservient to the noblest purposes. In these remarks I do not mean to level man with the beast, nor to raise the beast to an equality with man. On the contrary, I readily acknowledge the high and exalted station which he holds in the great scale of being; that

"The chain of being is complete in him; In him is matter's last gradation lost, And the next step is spirit—Deity."

What is the inference? That man alone is to enjoy a future life? Such an argument is as forcible against human immortality as against the immortality of creation. For the same mode of reasoning might be employed by the next higher against him; so on, ad infinitum, till the broad, desolating conclusion might be that God alone will forever possess that immortality which he now enjoys! Reason teaches a nobler sentiment; that nothing was made in vain. Many of the inferior animals, especially those subject to man, seem to have more pain than happiness here.—They can claim another life therefore, on the ground of merit or favour. Universal immortality is a thought too sublime to be false. If a desire for my own future being be a ground of hope for myself, it is for creation. I should like to behold every thing made perfect in bliss, and hear God's praises from every thing that hath breath till the whole universe should become a temple of devotion and perpetual joy!

Nature furnishes many beautiful illustrations of this pleasing idea. Look at the transformation of insects. Behold the butterfly! He originates in a species of egg; lives at first in the form of a worm or caterpillar.—He passes through various changes, and at last awakes from a torpid condition. He breaks the crust of the chrysalis in which he was cased, is borne aloft upon wings variegated in the pride of most beautiful colors; and thus from a reptile that crept on the ground, or devoured the grosser part of a leaf on which he was hatched, he comes to perform all his movements in the air, and scarcely touches a plant but to suck from its flower the finest part of the juices; he sports in the sun, and displays the activity of a new life during the heat and the light of noon. So of the silk-worm. But why fix on solitary instances? The whole creation rises in splendid and glorious array before me, and offers testimony. For nearly six thousand years has our earth in her annual revolutions proclaimed this doctrine. A yearly resurrection has been witnessed from the first morning of creation until the present spring! Why resist the sublime conclusion, that finally an everlasting spring will appear when every thing will awake to life and perpetual enjoyment?

II. Revelation lends aid to support this pleasing sentiment. In opening the sacred pages, we throw open the gates of a beautiful garden, where the loveliest beauties are displayed on every hand. A few choice flowers only will now claim our attention. The purpose and destiny of the lower creation are here revealed. In the account of creation immediately following the proposition, "Let us make man," is a declaration of the extent of his power; let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every thing that creepeth on the earth.—Gen. i. 26. But the creation is not enough for man; he has subjected his fellow creatures to his use. There is another passage that declares his station in the great scale of being, and the extent of his authority; "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet, all sheep and the oxen, yea, and the beasts of the field; the fowls of the air, and the fishes of the sea, and whatsoever passeth through the paths of the seas."—Psa. viii. 5, 8. The destiny of creation is clearly foretold by prophecy, and rendered certain by promises; "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword, and the battle out of the earth, and will make them lie down safely."—Hos. ii. 18. "The wolf also shall dwell with the lamb; the leopard shall lie down with the kid; and the calf and the young lion and the falling together, and a little child shall lead them. The cow and the bear shall feed; their young ones shall eat straw like the ox. And the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi. 6, 9. Such language has usually received a figura-

interpretation; but would we be willing to abide the result of explaining language relative to our prosperity in this way? All that applies to us is eternal; all that applies to the inferior creation is figurative! A very benevolent and expansive rule indeed! The promises are universal; and had language been framed to express the idea under consideration; it could not have been more to the purpose; 'Every knee shall bow, of things in heaven, and things in earth, and things under the earth.'—Phil. ii. 10. Professor Stuart says, 'this is a periphrasis, meaning the whole universe!' Clark says, 'it is usual with the Hebrews, and indeed with all ancient nations, to express by things in heaven, things on earth, and things under the earth, all beings of all kinds; universal nature!'—'The creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God: for we know that the whole creation groaneth and travaileth in pain together until now.' Clark, after a conjecture that this language refers to the Gentile world, gives ten reasons in favor of the restoration of the brute creation to a state of happiness:—'The whole brute creation is in a state of suffering; and partake of the common infirmities and privations of life, as well as mankind, they suffer, but who can say they suffer justly?'—'Hence,' he continues, 'it is reasonable to conclude, that as from the present constitution of things they cannot have the happiness designed for them in this state, they must have it in another!'

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JUNE 8, 1832.

SHIP ARCHITECTURE. We had the pleasure on Monday last of viewing an elegant ship recently launched in Bowdoinham, called the *LA GRANGE*, owned by Messrs. Henry, Sampson, Jewett and Gray. The vessel appeared to us to be built on the finest model and in the most perfect manner. She is copper fastened throughout, and of 400 tons burden. The carrying on her bows and stern, executed by a young mechanic in this neighborhood—Mr. Allen Drew—obtains universal approbation. The ship was to have sailed on Tuesday for Europe, via. Charleston, S. C. where she is expected to receive her freight. May favorable gales attend her and a good success crown the labors of her owners with a rich reward. We perceive that a keel for another large square rigged vessel by the same owners is laid in the yard whence the *La Grange* was recently launched.

The Cholera has reached its maximum in Paris, and appears now to be subsiding. It is said that several vessels filled with emigrants for the U. S. having the Cholera on board, were by the last accounts about sailing for the U. S. That we shall yet be visited by this scourge, we think there is but little room to doubt. It is however, now, we believe, generally considered epidemic, not contagious, but let it be either, it is after all about certain death.

At a meeting of the Stockholders of the Franklin Bank on Wednesday last, the following gentlemen were chosen Directors: Richard Clay, Haines Leonard, James N. Cooper, Nath'l Kimball, and Eben' F. Deane, Esquires.

LATEST FROM FRANCE. The Edward Quessel has arrived at New York from Havre, whence she sailed on the 5th May.

The Cholera continued to decline in Paris. The report of May 4th contains but 22 deaths, being less by 16 than the report of the preceding day, and almost nothing compared with the deaths twenty days before. M. Casimir Perier remained very dangerously ill.

At Havre the disease does not appear to have made great progress. The whole number of cases from the 25th of April, when it first broke out, to the 4th of May, was 55; deaths 24; cured 18; remaining 19. New cases in the two last days, only four.

Some disturbances had existed at Marseilles, but they had subsided.

The Russian ratification of the Belgian treaty had been received at London.

The Austrian and French troops were to be withdrawn from the Papal States.

The advantages of Steam Boat navigation to Waterville were happily illustrated by the first trip of the *Ticonic*. A trader in that place, shipped his goods from Boston on board of one of the Gardiner packets which sailed on Monday, and delivered them here in season to be put on board of the Steam Boat on Thursday, and landed in Waterville Friday noon. Other traders from that quarter whose goods have gone in the usual channels, and been on the way many days before those here referred to—some of them a fortnight or more—have not yet received them.—*Standard*.

NEW PORTLAND STEAM BOAT. The present owners of the Connecticut, with a few associates, have made arrangements for the construction of a first rate steam boat, to run between this city and the Kennebec river, and to make the passage between here and Portland in eight and nine hours, by day light. The boat will be of 250 or 300 tons, of the most approved model, and expressly to suit the navigation of the Eastern coast. The boilers are of the safest construction, and placed on the guards; and the cabins, furniture, &c. will correspond with the rapid improvements of the age. The period has arrived when a boat of this class is demanded by the increased intercourse with Maine; and we are happy to learn that the wants of the community, are in this instance likely to be regarded by men who are abundantly able to ensure success to the enterprise.—*Traveller*.

STERNE, who used his wife very ill, was one day talking to Garrick in a fine sentimental manner in praise of conjugal love and fidelity. "The husband," said Sterne, "who behaves unkindly to his wife deserves to have his house burnt over his head." "If you think so," said Garrick, "I hope your house is insured."

The Editor of the National Gazette commences an article in his paper of Tuesday thus:—"It is during the present rich sunshine," &c. We should like to feel the influence of this "rich sunshine" a few days.

A writer in the *Miner's Journal* estimates the amount of capital vested in the Philadelphia Coal regions, at forty millions of dollars.

Foreign.

O. P. Q.—This correspondent of the Morning Chronicle under date of the 22d April, thus describes the close of the session of the Chamber of Deputies:—

The Session has closed—no speech from the Throne—no alliance of heart and soul between King and people—no hearty cries of Vive le Roi, or Vive la liberte—no mutual and affectionate salutations of King, Peers, and Deputies—no smile of satisfaction at the result of the Parliamentary labors of the session—no confidence reposed by the King in the Deputies, or by the Deputies in the King. But a dry, formal, legal Ordonnance was read from the Tribune of the Deputies, by Earle, the Minister of Justice, which closed this memorable session, and then Girod de l'Ain, in the name of the law, required the Deputies to disperse. Out of 459, 159 were present, [among them was Lafayette]; out of the 159 present, about 19 took off their hats and cried "Vive le Roi!" "Hush, hush!" cried the rest of the assembly, and then dispersed!!

In a letter of the preceding day he speaks thus of the Cholera:

Of the Cholera Morbus I must say a few words. I told you in my letter of the 15th, that the cases had been greatly understated by the Government. This is now proved to be a fact. More than eleven thousand deaths have taken place in Paris—and without exciting unnecessary or excessive fears, we have every reason for apprehending that this number will increase to 15,000.

Nevertheless let me record the cheering fact, that whilst on the 9th, one thousand persons died in one day, that the day before yesterday the number diminished to 371. In a few days, I hope to be able to announce the disappearance of this sad and desolating *fléau*.

[A private letter from Paris, estimates the whole number of deaths, by cholera to have been 22,000.]

Of an occurrence which has caused some excitement on the Continent, he says:

The Governor of Luxembourg has been arrested. M. Thorn is a Belgian Senator, and Governor of Luxembourg. On proceeding to the chateau of Schenelz, three leagues and a half from Luxembourg, he was arrested by Dutch soldiers, who had received orders to convey him to that fort. Conveyed to Luxembourg, he was sent to prison, and from thence the intelligence was forwarded to Brussels of his arbitrary arrest. Why is this? What does it mean? Does an armistice exist or not? Is Holland bound to give notice before she recommences her hostilities or no? Is this indignity a forerunner of a general attack? Does the King of Holland again propose to make war against the revolution of September? Or is the whole affair a mistake—an error? Will the King of Belgium submit to such indignities offered to one of the most upright and honorable citizens? These are interesting questions, especially as the fact arrives at the very moment when a large portion of the Perier party, at the sight of the ratifications of Prussia and Austria, are singing, "Te, Perier! landamus."

From Le Constitutionnel of April 24.
Reports of War and of Coalition against France.

We have this day received information of high importance, which we do not hesitate to make known to the country, and to the Government. We do not vouch—we deem it our duty to observe—for the authenticity of all the facts, nor of all the details; but the character and position of the person who has subscribed the letter which contains them; inspire us with, and really merit, such a confidence, that this letter becomes a grave document.—In not publishing it, we should think ourselves wanting in our duty to the interests of France, to the guarantees of its security—to the necessity of observing a stricter guard than ever over the internal intrigues of a faction which has an understanding with them—to the necessity of distrusting their pacific protestations, their means of delay; and to compel them to declare in a word for peace or war. This is the document; such it has reached us:—

"The Austrian army is raised to the full war establishment. The roads are covered with transports of military convoys. Tyrol is encumbered with troops, as well as Styria and Carinthia.

"60 to 70,000 men are between Isongo and the Adige, having in the Legations a vanguard of from 15 to 80,000 men.

"The garrisons on Mantua, Peschiera, &c. are placed on the war establishment.

"20,000 men are at Milan.

"75 to 80,000 men are camped and cantoned between Milan and Tessen, forming a camp of huts of 30,000; about that number between Sesto, Calenda, and Bessalava.

"At Vienna every thing breathes war, (this is concealed from the French Embassy,) a general war; a crusade against the revolution of July within a few months.

"Prince Metternich is engaged in plan of arrangement and definite circumscription of France.

"The bases are a third restoration, not in favour of Henry V. but of Louis XIX., with France penned up within the limits of the monarchy of Louis XIX. Charles X., as you know, has renewed his abdication to all the Courts in favour of the Duke of Angouleme, and the latter has retracted his in favour of the Duke of Bordeaux.

"In case Henry V. should be fixed on, the regency would not be given to the Duchess of Berry; it would by express convention with Holyrood, be given to Messrs. de Blacas, President; de Damas, de Villele, de Latour Maubourg, de Pastoret, de Montiel, de Peyronnet. The Emperor of Russia attaches himself to Henry V., and repels the Duke of Angouleme. Besides imitating the example of Alexander, he pretends to act the part of disinterested magnanimity in establishing Henry V., and his mother Regent, (for some difference appears to exist on this point.) He demands only the reimbursement, in specie of the expenses of the armament, and a recognition by Europe of the late usque on Poland, which has met at Vienna with serious difficulties.

"England is considered by Prince Metternich as out of all question of European order; but the management which Austria owes her imposes delay. Thus, to cover itself on this side, Austria wishes to make France the aggressor. The presence of the tri-coloured flag at Ancona will, it is hoped, furnish the pretext. The Emperor of Austria, personally, does not desire a restoration. His wishes are in favor of the Duke of Reichstadt; and it is by flattering this idea, which he could not serve, that Prince Metternich sur-

mounts the horror of war entertained by Francis II.; with the reservation, however, of using the fortune of arms in favor of his hated against France, in which the Emperor does not participate. Besides, the people of Hungary, Germany, Illyria and Italy, are in a state of exaltation embarrassing to Prince Metternich. All the efforts of this diplomat were directed with a view to the ratifications of the last protocol, containing the precise clause that the King of Holland should not be constrained by force of arms: will he succeed, or has he succeeded? I am not aware.

"In Paris (and this is verified) the official correspondent and agent of Holyrood is the Marshal Duke of Belluna. From him proceed *emules*, placards, money, &c. You may regard this information, as well as the rest, as authentic."

By a very remarkable coincidence, at the very time this information reached us, we also received from another part of Europe (England) a letter from our habitual London correspondent, in which we read the following:—"The important question of war is again the prevailing topic. War, considered impossible, a few days since, is much talked of at present, and well informed persons appear to give credence to the report. They say, that there exists a secret treaty between Austria, Russia, and Prussia; that, by this treaty, Austria is bound to send his forces into Italy, while Prussia and Russia shall invade France, that the moment of attack shall be that of the King of Holland's campaign to conquer Belgium, which has been wrested from him by the Revolutionary party; that although the ratifications have been exchanged, these ratifications leave William of Orange perfectly at liberty to act. The latter will either subvert Leopold's throne, or impose the obligation on France of assisting her ally; that the Government of July, faithful to its origin, cannot dispense with sending its army to the field, and that then the conflagration will become general.

They add, that, when the time comes, Messrs. Bourmont and de la Rochejacqueha will repair to France with the Duchess de Berry; that the deserter of Waterloo will place himself at the head of the Royalists of the South, while the hero of fidelity will occupy La Vendee, with the mother of Henry V. Such are the reports accredited in the saloons of the nobility. They are so to such a degree, that the Countess of Jersey thought there was no indiscretion in consulting M. de Talleyrand as to their veracity; M. de Talleyrand was at her house; she approached him, and begged him to tell her frankly if decidedly it would be peace or war that would terminate the interminable protocols, and would close the Conference. "I do not know," replied M. de Talleyrand, "However, to say the truth, I do know how it will end." "And how is that?" "Why, by chance." This is what we submit to the meditation of politicians, and to the solicitude of Government. France awaits its explanations."

LIVERPOOL, May 1.—In Ireland, and especially in the capital, the disease appears to be making considerable progress. On Friday 112 new cases were announced in Dublin, and the deaths from the commencement of the disease amount to 226. The mischief is considerably increased by the absurd prejudices of the people, who resist the attempts made to remove the infected persons to the hospitals, from an impression that their bodies are used for anatomical purposes. In Cork the disease is making frightful progress. On Thursday last 77 new cases were reported and 17 deaths, making from the day on which it broke out, 548 cases, and 160 deaths.

LONDON, May 30.—The French papers of Thursday, 26th of April, contain nothing of interest, except some farther account of the cholera, whose intensity is happily diminished, and rumor of a change of Ministry, which are as yet too vague to be made the subject of speculation or reasoning. We have not yet received the papers of Friday which are now due.

All the Poles who had for a long time being resident in Göttingen, with the permission of the Hanoverian Government, have been suddenly and unexpectedly arrested, on the demand, it is said, of the Emperor of Russia. The police, accompanied by a cavalry force, repaired to the house of each individual, and seized their papers and books, which have been sent to Hanover.

Paying Damages.—A few days since, a person, genteelly dressed, was observed standing at the window of a respectable jeweller of this city, as if admiring the rich works displayed for sale in the inside. He had an umbrella placed carelessly under one arm and while he was gazing, another individual who was passing, apparently prompted by a love of mischief contrived adroitly to thrust the umbrella through the glass, and escape, while the unfortunate gentlemen stood at the spot stupefied with astonishment. A shopman rushed out and demanded why he had broken the window; he denied that he had done it, but appearances were against him, and he was obliged to enter the shop to settle the affair. The proprietor of the establishment demanded payment for the damage done, and when the other talked of his complete innocence, threatened to send for the police. The pane of glass was strong plate, and the cost 3ls. "It is enormous," said the unfortunate. "I paid it and you must," replied the Jeweller. "Here is half a crown," said the stranger. "Send for a constable!" indignantly ejaculated the man of metal. He was inexorable, and the other at length submitted, complaining bitterly, but observing justly that a gentleman couldn't go to a police office for a trifle. He took out three £20 bank notes, gave one of them to the pacified jeweller, received £18 10s. sterling, as his balance and retired. A friend dropped into the shop shortly after; the occurrence was mentioned, the note was shown as a corroborating proof; it was a forgery!—*Dublin Morning Register*.

Connecticut School Fund.—The amount of this fund, according to the late annual report of the Commissioner, is \$1,902,958, invested in bonds and mortgages, bank stock and other securities, and land and houses. The income received the last year, in interest, dividends, and rents amounted to \$96,708. The number of children attending the public schools, enumerated in August last, was 89,095; the sum distributed from the fund for the support of schools was \$76,585 or 90 cents for each scholar. It is stated as a remarkable fact that the children enumerated last year exceed the enumeration of 1821 by only 78, and fall short of that of 1824 by 103.

[From the Globe.]

OFFICIAL. The following copy of a Bill before the House of Commons, has been received at the Department of State, with information from an authentic source, dated the 14th April, that it would probably pass into a law:

Whereas the Island of Barbadoes, St Vincent and St Lucia in the West Indies, have recently been visited with a most violent and destructive hurricane, whereby the inhabitants of those Islands have experienced very great distress, in consequence of which it is deemed expedient to permit, for a limited time, the importation into those Islands of lumber and fish, and provisions, duty free (—be it therefore enacted, &c., That from and after the passing of this act, lumber and fish and provisions, shall and may be imported into the said Island, respectively, duty free, until the first day of January, 1833. And be it further enacted, that the Governors and Collectors, and other officers of the customs in the said respective Islands, and all persons whatever acting or having acted under their orders and direction, shall be and are hereby indemnified for any orders which they may have respectively given upon or after the days on which the hurricane in the said respective Islands took place, by reason of which any duty which was then legally due and payable on the importation into those Islands, of lumber and American flour ceased to be levied and collected, and for any omission on their parts to cause such duty to be levied and collected since such days. And be it further enacted, that it shall be lawful for His Majesty, by order in council, to continue in force the provisions of this act until the first day of March, one thousand eight hundred and thirty three.

INDIAN WAR. The Governor of Illinois has issued the following proclamation:—

DIXON'S FERRY, ON ROCK RIVER.

To the Militia of the State of Illinois.

It becomes my duty again to call on you for your services in the defence of your country. The State is not only invaded by the hostile Indians, but many of your citizens have been slain in battle. A detachment of the mounted volunteers commanded by Major Stillman, of about 275 in number, were overpowered by the hostile Indians on Sycamore Creek, distance from this place thirty miles, and a considerable number of them killed. This is an act of hostility which cannot be misconstrued.

I am of opinion that the Pottawatomies and Winnebagoes have joined the Sacs and Foxes, and all may be considered as waging war against the United States.

To subdue these Indians and drive them out of the State, it will require a force of at least two thousand mounted volunteers more, in addition to the troops already in the field.

I have made the necessary requisitions on the proper officers for the above number of mounted men, and have no doubt that the citizen soldiers of the State will obey the call of their country. They will meet at the place on the Illinois river, in companies of 50 men each, on the 10th of June next, to be organized into a brigade. JOHN REYNOLDS, May 15. Commander in Chief.

Advices from St. Louis state that 52 of the volunteers were killed, among whom were Col. Crane, Col. Thomas, Major Morgan, and Capt. Bailey. At the date of the last accounts, Gen. Atkinson, the Commander in Chief of the United States forces, was in a most perilous situation. He had sent out several expresses, and every man had been cut off. The keel boats destined with supplies above the rapids, had not been heard of, and it was supposed that they had been captured, and their crews massacred.

Snow Storm.—On Thursday night last, there was a fall of snow in this vicinity, and on Friday morning the fields presented the novel appearance, for this season of the year of being covered with snow. Our oldest inhabitants say they do not remember of having seen so much snow upon the ground in former years so late as the 25th of May. The thermometer on Thursday and Friday last fell to 40°—great coats cloaks, and fires were in great demand. It is thought that the storm will not have an unfavorable effect upon the fruit, grass, or English grain. The growth of Indian corn will probably be very much retarded by the wet and cold, though we believe there is very little corn up as yet in this vicinity.—*Providence Paper*.

American Cheese.—A small importation of cheeses from Boston was lately made into this part of the country, by way of New York which, from their scarcity, have sold readily at good prices. They are of the size of an ordinary milkstone; and each weigh from four to five stone. Although rather dry, they are of excellent flavour and sell at 14s. a stone iron. A couple were yesterday exhibited for sale in the Bazaar.

Glasgow Courier.

Mr. Isaac Cleaves of Norfolk, Va. has applied for a patent for a very ingenious invention, by which vessels can be supplied with fresh water at sea. This is done by attaching gutters to the sails in such a manner that the rain falling upon them is conducted into the tubes or spouts, which empty into the casks below. The gutters are applied to the sails in such a manner, as not to cause any considerable inconvenience in working or reefing them. If the plan is successfully adopted, much suffering will be guarded against, which has heretofore arisen from the want of fresh water in long voyages.

The steam boat Boston, Capt. Comstock, arrived here this morning, in fourteen hours and thirty-nine minutes from New York; and in one hour and fifty-three minutes from New port, which is believed to be the shortest passage ever made from that place to Providence. The Benjamin Franklin performed her last passage from New-York in about the same time as this one of the Boston.—Some improvement has been made in the boilers of the Franklin, which has considerably increased her speed.—*Providence D. Adv.*

It appears from an official document that the enormous sum of ninety thousand dollars was received during the last year by the city of New Orleans, from the single source of licenses to gambling houses kept open within its limits.—*Baltimore American*.

Among the most intolerable nuisances complained of by those who visit the cities of Europe are the street beggars. In this country, borrowers of newspapers are considered the "most intolerable nuisances."

A Card.

JAYAN KNAFF, having had his own hired house and his own effects twice threatened with inevitable destruction by two powerful elements, water and fire, feels himself under great and lasting obligations, to those (and not those only) but all who looked on with an eye of pity who assisted him to flee with his whole family and household furniture, not to the mountains, but to Mr. A. T. Perkins' Hotel, where they were hospitably received and well provided for. Gardiner, June 6, 1832.

APPOINTMENTS.

The Editor has appointments to preach in Livermore next Sunday; in Bowdoinham in a week from next Sunday, and in Winthrop on Sunday the 24th instant.

Br. GEORGE BATES will preach in East Livermore next Sunday.

We expect that Br. WILLIAM FROST will preach in Livermore on Sunday the 24th of June.

MARRIED.

In Oxford, N. H., Dr. J. W. Ford, of Waterville, Me. to Miss Mary Saward of Oxford.
In Industry, by Rev. Daines Allen, Mr. Charles L. Allen, to Miss Abigail B. Evelet.
In Painesville, Ohio, by Rev. Mr. Adams, Mr. George W. King to Miss Sarah Adams, daughter of Benjamin Adams, Esq.
In Lowell, on the 24th ult. Capt. William A. Howard, of the U. S. Revenue service, to Miss Adelaide W. daughter of William H. Page, Esq.—Mr. Hiram Joy to Miss Caroline Hayden.
In Pittsford, Mr. Joseph Warren to Miss Hannah F. Bailey.
In Whitefield, Mr. Barnabas Tobey, of Whitefield, to Miss Phoebe Reed, of Wadsworth.
In Calais, Mr. Luther Brackett to Miss Abigail Todd.
In Monmouth, Mr. Aaron Adams to Miss Eliza Gove.

DIED.

In Bangor, Mrs. Sarah Treat, aged 20, wife of Mr. Richard Treat.
In Limington, Mr. Jonathan Boothby, aged 79.
In Bowdoinham, Mrs. Ruth, wife of Mr. George Spear.
In Wiscasset, on the 24th ult. Mrs. RELIEF, consort of Mr. Nathan Clark, aged 35 years, leaving a bereaved husband and several young children to bewail the loss of all which a wife and mother could be deemed to be. She bore her last illness with great firmness and resignation, and with the exclamation of "My Lord and my God," breathed out her spirit into the hands of her eternal Father, without a struggle. We do most feelingly sympathize with our bereaved brother, her husband, and his interesting children, under this most painful affliction. We know what he and they have lost. May God administer to his and their sorrows, and comfort their hearts with his most soothing consolations, and confirm their hope of a future reunion in a world where death and separation can no more come.
In Bowdoinham, on the 21st ult. WILLIAM BOOKER, Esq. Merchant, aged 40 years. Mr. Booker was one of the most intelligent and respected citizens of the town in which he lived. He enjoyed the esteem and confidence of all who knew him. During his protracted illness, by which he has been removed to the world of spirits, his views of divine grace were wonderfully enlarged and consoling. He was perfectly resigned in sickness and happy in death. It seemed to him as if he saw his Saviour with extended arms before him, ready to receive his spirit, and he longed for the time of his change to come. He had for several years been a member of the Universalist Society in B. Through life he adorned this doctrine well and in death it eminently supported. "Tell every one," said he, a little before he breathed his last, "that Universalism will not only do to live by, but I know it is a heavenly system to die by." He has left a wife and eight children, who have lost what it is not in the power of this world to restore. May they find God "a very present help in time of trouble."

MARINE JOURNAL.

PORT OF GARDINER.
Thursday, May 31.—Arrived, sch'r Nancy, Morrill, New London; North Carolina, Martin, Boston.
Friday, June 1.—Sailed, sch'r New Polly, White, Yarmouth; Eliza Ann, Mober, Boston; Francis, Tappan, Gloucester; Herald, Gage, Yarmouth.
Saturday, June 2.—Sailed, sloops Charles, Atkins, Sandwich; Mentor, Eldridge, Sandwich; Liberty, Ellis, New Bedford.
Sunday, June 3.—Arrived, sch'r Napoleon, Boston.
Sailed, Wm. Barker, Blanchard, Boston; Don Quixote, Caldwell, Salem.
Monday, June 4.—Arrived, sch'r Alert, Carver, Portland; Betsey & Polly, Baker, Dennis.
Tuesday, June 5.—Sailed, sch'r Bony-Bont, Moore, Boston.
Wednesday, June 6.—Sailed, sch'r Diamond, Read, Boston; Hannah & Jane, Gray, do.; Worramontague, Wait, do.; Koret, Barnard, Nantucket; Elizabeth, Dorr, Boston; Commerce, Knox, Salem.

Wood for Sale.
FROM 400 to 500 cords of HARD WOOD, principally Rock Maple, and cut three and a half feet long—for sale on reasonable terms. Apply to JOHN C. JEWETT, Waterville.
June 6, 1832.

Vessel for Sale.
THE hull of a VESSEL now on the stocks, about 130 tons burthen, low deck, 83 feet on deck, 22 feet beam, 8 feet hold—built principally of white oak and the first rate workmanship—can be launched in June next. For further particulars enquire of CUNNINGHAM & KENNEDY or MUNN JONES.
East Alna, June 4, 1832.

Farms & Mill Privileges.

FOR SALE—A FARM

SITUATED on the northern line of Liberty, upon George's River, in the State of Maine, on the country road from Camden and Thomaston, about half a mile south of the stage road through Montville, from Belfast to Augusta. Said Farm contains fifty acres, with a good house and Barn, and has upon it within a few rods of the road 4 or 5 excellent *HATCH PRIVILEGES*, suitable for the creation of *Cotton and Woolen Factories*, or those of *Iron*, the latter of which, particularly for Scythes, is much needed in this State; being about 15 miles from Belfast, on Penobscot Bay. Said mill sites are available also for a *Tannery*, being in the midst of an abundant supply of hemlock bark, which for many years to come may be purchased as low as \$2 per cord. It is a peculiar excellence of these Privileges that they command an unfailing supply of water the year round, being only about a mile from George's Lake or Pond, which acts as a reservoir that never fails. These premises being in the heart of a thrifty State, and in the midst of one of its best neighborhoods, offer every encouragement to the enterprise of any Manufacturer in New-England, who may wish to purchase an eligible situation for any of the purposes aforesaid. A stone dam has been already constructed upon a rock foundation, at one of the Privileges alluded to, and no where is the State could machinery be put into operation, with greater safety or at less expense.

Also, another FARM adjoining the aforesaid premises, with a House and Barn, being on the southern line of Montville, through which the same road before described passes, containing ONE HUNDRED ACRES of superior mowing, pasturing and tillage, equal in quality and in productiveness to any Farm in the County of Waldo, being the Farm now owned and occupied by Mr. Paul H. Dyer, a greater part of which is under good improvement.

For terms, and any further description of the premises, application may be made to EBERNEZ STEVENS, of Montville, near the premises, or to the Editor of the Maine Workingmen's Advocate, Belfast, either personally, or by letter, post paid.
Montville, May, 1832.

Neats Foot Oil.
OF the first quality for sale by the barrel or single gallon, by
E. McLELLAN.
May 28, 1832.

MISCELLANY.

[From the Exeter News-Letter.]

MAKING BUTTER.

New England abounds with excellent pastures, and there are probably few countries better adapted to grazing than this. By proper care and attention in the management of dairies, doubtless butter and cheese of a very refined quality can be produced by our fair country women—but owing to some powerful causes, all of which we shall not attempt to explain—the butter and cheese of this country what is made in almost every part of Europe.—We strongly suspect that these defects are less to be attributed to the quality of the milk, than to the management of dairies.

The following is the method which is practiced by the housewives in a county in Scotland, long famous for the excellence of its butter, and by adopting this method in this country, it would doubtless become a capital article in Housewifery, and be delicious and good at any season of the year. It would seem that a minute attention to cleanliness is indispensable to the making of good butter.

"The milk is set in cellars arched over with brick work, deep and cool, somewhat resembling such vaults as are best adapted to keeping wine in proper order. The temperature of the air in them, in winter as well as summer, is nearly from 54 to 60 of Fahrenheit's Thermometer. They are paved with ordinary tiles, or simply with bricks laid flat.

When there is any reason to apprehend the heat penetrating into the cellars, the vent-holes are stopped with straw during the heat of the day.

In the winter they take care that the cold should not get into this cellar, by stopping the vent-holes in like manner in frosty weather.

The door to these cellars, and the vent-holes should be either on the north or west side; the door is often within the dwelling house, but always in a room where no fire is kept.

Neatness and cleanliness are so very essential in this cellar, that no wooden utensils, boards, &c. are suffered to be in it, because as these would soon rot in such a cool place, a disagreeable and musty smell would issue from them.

Not the least dirt is to be seen either on the floor, the edges of the air-holes, or on the floor; and in order to preserve this neatness, the pavement is frequently washed; and no-body comes in without putting on a pair of slippers, which stand ready at the door.

The persons who have the care of the dairy put them on there, first pulling off their ordinary shoes; the least smell, other than that of milk, which should be perceived in the dairy, would be thought to injure the quality of the butter, and would be attributed to the want of care in the maids.

Cleanliness is thought so extremely necessary towards having of good butter, that in Saxony and Bavaria, they rub and wash the cows before they milk them, if they happen to have lain down in the cow-house.

The vessels in which the new milk is put, are earthen dishes scalded in hot water, in order to get off the stale milk which may be soaked into their substance. The stale milk is an invisible leaven, though well known, which sours the new milk. Constant experience has discovered this inconvenience. These dishes are fifteen inches wide at the top, six at the bottom, and six inches deep. These dimensions are from outside to outside; if they were deeper it would be hurtful, if they were wider it would be inconvenient.

The milk is brought from the pastures in the wooden pails or earthen pans in which it was milked.

All copper vessels are esteemed dangerous to be used in a dairy. The milk is suffered to remain quiet about an hour on the dairy floor, till the froth is gone off, and the natural heat it had is quite off. It is then poured into the dishes through a sieve, so that no cow hairs or dirt may remain in it.

The dishes are set on the floor of the dairy, after it has been well cleaned; the coolness of the place communicates itself to the dishes, and prevents the milk from curdling; for every thing that is done in the dairy is in order to hinder the milk from curdling and growing sour in summer before the cream is taken off; and in the winter to prevent the dairy from being so cold, as that the milk should be frozen, or that the butter should be with difficulty made on account of the cream having been chilled.

The dishes being in this manner filled, are twenty-four hours, and sometimes less on the dairy floor; they are then skimmed; they should not be left longer, because the cream would lose its sweetness, becoming thick, and the milk under it might curdle and grow sour; and where this is the case no good butter can be expected.

The skimming is performed in the following manner.

The maid gently raises the dish, laying the lip of it on a large pan and with her finger's end, she divides the cream near the lip of the dish, in such a manner that the milk which is underneath, may be poured off into the great pan through this division, leaving the cream by itself in the dish.

All the dishes which we set at the same time, are in this manner at the same time, emptied, and all the cream is put together in proper pans, in order to be churned at a appointed hour.

If the weather is tempestuous, very hot inclines to thunder, the cream rises a ce and the milk will quickly curdle and

grow sour, but this must be prevented thus: as soon as the dairy woman hears the thunder at a distance, she runs to the dairy stops up the vent holes, cools the pavement by throwing down some water, and then skims all the dishes wherein the cream has risen a little.

In some extraordinary cases the cream rises in less than twelve hours.

When the milk is thus drawn off from beneath the cream by stopping the dishes within a space of twenty-four hours at farthest, the butter-milk which is in the cream is not in the least sour, and the same may be said of the skimmed milk.—This last being then a very thin liquid, no part of it remains in the cream so that there will be no danger of the cream souring in four or five days, whilst it is kept in the dairy before it is churned.

A DESPERATE KIDNAPPER.

In the spring of the year 1816, Mr. McMillan had despatched ten Canadians in a canoe down the Flathead River on a trading excursion. The third evening after quitting the fort, while they were quietly sitting round a blazing fire, eating a hearty dinner of deer, a large half-finished bear cautiously approached the group from behind an adjacent tree; and, before they were aware of his presence, he sprang across the fire, seized one of the men (who had a well-furnished bone in his hand) round his waist, with the two fore-paws, and ran about fifty yards with him on his hind legs before he stopped. His comrades were so thunderstruck at the unexpected appearance of such a visitor, and his sudden retreat with poor Louison, that they for some time lost all presence of mind, and in a state of fear and confusion, were running to and fro, each expecting in his turn to be kidnapped in a similar manner, when at length Baptiste Le Blanc, a half-bred hunter, seized his gun, and was in the act of firing at the bear, but was stopped by some of the others, who told him he would inevitably kill their friend in the position in which he was then placed. During this parley, Bruin relaxed his grip of the captive, whom he kept securely under him, and very leisurely began picking the bone which the latter had dropped. Once or twice Louison attempted to escape, which only caused the bear to watch him more closely; but on his making another attempt he again seized Louison round the waist, and commenced giving him one of those infernal embraces which generally end in death. The poor fellow was now in great agony, and vented the most frightful screams; and, Baptiste with his gun ready, anxiously watching a safe opportunity to fire, he cried out, "Fire, fire, my dear brother, if thou wouldst save thy friend. Fire for the love of God! At his head—at his head." This was enough for Le Blanc, who instantly let fly, and hit the bear over the right temple. He fell, at the same moment dropping Louison; but he gave him an ugly scratch with his claws across the face, which, for some time afterwards, spoiled his beauty. After the shot, Le Blanc darted to his comrade's assistance, and with his hanger quickly finished the sufferings of the man-stealer and rescued his friend from impending death; for, with the exception of the above-mentioned scratch, he escaped uninjured. They commenced the work of dissection with right good will; but, on skinning the bear, they found scarcely any flesh on his bones. In fact, the animal had been famishing, and in a fit of hungry desperation, made one of the boldest and most successful attempts at kidnapping ever heard of in the legends of ursine courage.

TO YOUNG MEN.

The beginnings of evil.—Young men, for the most part, are but little aware of the danger which attends the beginnings of evil. No one becomes suddenly abandoned and profligate. There is always a gradual progress. He begins in slight, occasional departures from rectitude, and goes from one degree of guilt to another, till conscience becomes seared, the vicious propensity strong, the habit of indulgence fixed, and the character ruined.

Nothing is more obvious than this connection between the beginning and the consummation of evil; and yet, hardly any thing is more difficult, than to convince the young of its reality. In entering upon wrong courses they have not the least expectation or fear of the dreadful issue.—They mean not to proceed beyond the point of safety; and they have no doubt, they can easily effect an escape, whenever danger appears; but ere they are aware, they are arrested by the iron grasp of habit, and ruined forever.

Take for example, a young man who occasionally drinks to excess in the social circle; he does not dream that he is entering upon a course which will probably end in confirmed intemperance.—He means no harm; he says of the sin, is it not a little one; there can be no danger in this. But soon his bands are made strong, and he becomes the slave of a sottish vice.

Thus it is with all vicious practices.—However slight at first, they tend, by a strong and necessary impulse, to the point of utter depravity of principle, and ruin of character. There is no safety but in guarding against the first approaches of evil. To stop upon forbidden ground is to throw one's self into the power of the destroyer; and if God interpose not to deliver, ruin is inevitable. It was a wise saying, among the ancients, that the way of vice lies down hill. If you take but a few steps, the motion soon becomes so im-

petuous and violent, that it is impossible for you to resist it.

Planting Potatoes Whole.—I quite agree with Mr. T. A. Knight in planting potatoes whole. As a testimony, I will state an experiment of mine in 1828. I planted four plants containing two eyes each four the crown containing perhaps five or six eyes each; four small whole potatoes (what are here termed chats) four large whole ones (or what are termed Ware potatoes.) Now for the weight of the produce of each kind; the produce of the first four tubs weighed 8 lbs; that of the second four, 11 lbs; that of the third four, 13 lbs; that of the fourth four, 16 lbs; I think this will make clear to any one that the reverse of what is generally followed ought to be practiced; namely, to plant crown or whole potatoes in lieu of a plant with two eyes. This is even the second trial that I have made, and found it the same; but I was not so particular in the first experiment as in the second, having determined by my eye, the difference was so obvious. I think this of the greatest importance to the agriculturalist.—If it holds good for an acre, what a difference in the produce! The object of a little extra seed bears no comparison to the extra produce; and besides the labor of cutting is saved.—*Gardner's Magazine.*

FLAX.

We hope our farmers will not neglect to sow flax, although cotton is cheap, for there are many uses to which flax is applied where cotton will not answer as a substitute. In the division of labor in this country, there should always be provisions made for employing the female part of every family. If we abandon household manufactures, we place our females in a dangerous situation. Every person out of useful employment is strictly dangerous to community. Many of the follies and most of the crimes of the present day are the offsprings of idleness; even the monster, intemperance, is generally supposed to be a branch of that family. As long as the present custom of our country prevails with regard to the divisions of labor, or so long as the males do all the out-door work, the task of the females cannot be considered over burdensome, if they continue the good old custom of household manufactures. We always believed the music of a spinning-wheel to be better adapted to a farmer's house than a piano, and the sound of a loom indicates more economy than that of a guitar.

Preserving Grapes.—A gentleman recently returned from Smyrna, has furnished the following particulars of the manner in which the inhabitants of that place preserve Grapes, to the editor of the Long Island Star.

"The leaves and branches of the vine are burnt, and a lye made from the ashes. Into this lye the bunches of the grapes are first dipped and then hung up, and, considered ready for use. In this state they will remain perfectly sound for a long time and when required for the table are taken down and each bunch merely dipped in a glass of water to remove all adhering substances.—There is said to be a particular quality in the lye which closes the pores of the grape and prevents its juices from escaping."

A few years since, an elderly clergyman in the western part of this country speaking of the solemnity attached to the ministerial office, said that during the whole term of forty or fifty years, that he had officiated therein, his gravity had never but once been disturbed in his pulpit. On that occasion, while engaged in his discourse, he noticed a man directly in front of him, leaning over the railing of the gallery with something in his hand, which he soon discovered to be a large quid of tobacco, just taken from his mouth. Directly below sat a man who was in the constant habit of sleeping at meeting with his head leaned back, and his mouth wide open. The man in the gallery was intently engaged raising and lowering his hand, and taking an exact observation, till, at length having got it right, he dropped the quid of tobacco, and it fell plump into the mouth of the sleeper below! The whole scene was so indescribably ludicrous, that, for the first and last time in the pulpit, an involuntary smile forced itself upon the countenance of the preacher. The unexpected intrusion of so unpalatable a mouthful, awoke the sleeper, and he was never known to indulge in that practice afterwards.

How to be Safe.—"Doctor," said Mr. —, about five years ago, after reading over a prescription of a distinguished friend of temperance, whom ill health had obliged him to consult,—"Doctor, do you think a little spirits, now and then would hurt me much?"—"Why, no sir," answered the Doctor, very deliberately, "I do not know that a little—now and then, would hurt you very much; but, sir, if you don't take any, it won't hurt you at all."

A drunkard attempting to palliate his offence, said to his child, a boy only three years old, "We all have our failings; I have my failings, your mother has her failings, haven't you, Charles?"—"Yes sir; but I don't drink brandy."

A pedlar has been committed for trial at Springfield, for having recently, at noon day, brutally assaulted a woman when her husband was absent from home.

Gov. Throop has issued his proclamation, convening the Legislature of New York on the 21st inst. for the apportionment of Representatives under the recent act of Congress.

FOR SALE.

ABOUT Forty acres of excellent land in Winthrop, two miles south of the village. It is situated on a large road, travelled from thence to Brunswick. There is cut yearly on said Farm ten tons of hay. It has a sufficient quantity of pasture, a good young orchard, and ten acres of land are covered with a heavy growth of wood. There is on the premises a decent house and barn, and a good well of water. An unquestionable title can be given to the same by the subscriber on the premises and possession given when sold. SAMUEL WHITNEY. June 1, 1823.

NEW GOODS.

GOING HATHORN.

HAS just received and now offers for sale a very extensive assortment of SPRING and SUMMER GOODS, consisting of a general assortment of Broadcloths, Cassimeres, Satinets and such Cloth for men's and boy's summer wear, a large assortment of French and American Prints, Fancy and other Goods, &c. &c.

Also, a large assortment of SHOES.

Also, a large assortment of WEST INDIA GOODS, together with HOLLOW, CROCKERY and GLASS WARE—all of which he offers for cash or approved credit at as good bargains as can be had on the Kennebec. Please call and examine for yourselves. Gardner, May 21, 1832.

Spring Goods.

GORDON & STODDARD,

No. 78 and 80 State Street, BOSTON. HAVE received by the late arrivals from Europe 200 packages, comprising an extensive assortment of WOOLLENS, COTTONS, LINS and STUFF GOODS, which they offer for sale LOW for cash or short credit. April 16, 1832.

Hats! Hats!

THE subscriber offers for sale at his old stand, as good an assortment of HATS of every quality and description as can be found in the State of Maine, manufactured under his own direction by experienced workmen, and of superior stock, which he will warrant to give entire satisfaction to his customers.

Also, a good assortment of gentlemen's youth's and children's CLOTH CAPS—children's FANCY CAPS—PALM LEAF HATS—UMBRELLAS—BAND-BOXES, &c. &c.—cheap for cash or good credit.—CALL AND EXAMINE. L. L. MACOMBER. Gardner, May 14, 1832.

MAHOGANY.

BLAKE & KITTREDGE,

(Formerly GRIDLEY, BLAKE & Co. City Market Building, Brattle Street, Boston. HAVE FOR SALE,

185,000 FEET of St. Domingo and Bay MAHOGANY, selected with great care from various cargoes, and comprising the best assortment of branch and plain Mahogany to be found in the city, sawed into all dimensions and thickness of plank, boards and veneers, suitable for Cabinet Makers, House and Ship Carpenters, or for Factories, which they will sell at the lowest market price and in lots of any quantity that their customers may be accommodated without purchasing any superfluous stock. B. & K. respectfully invite purchasers to call and examine for themselves or send their orders, which will be attended to the same as if they were present. Boston, April 20, 1832.

For Sale or Rent.

THE subscriber will sell that valuable and convenient building situated near the Bridge and Stone Mill in Gardner Village, now occupied as a Turning and Machine Shop by Holmes & Robbins. The building is the stories and is well calculated for any mechanical business in which water power can be used to advantage. It will be sold at a bargain, or leased on favorable terms. ALLEN CROWELL. May 21.

Great Improvement in Mills. THE subscriber has made an additional improvement in his reaction water wheel which makes it more simple in its construction and easily kept in repair, which he now offers for sale in single rights, or in districts, to suit purchasers.

The subscriber confidently asserts that more labor can be performed with a given water power by his wheel, than by any other wheel now in use, while the expense is less than one fourth that of the best wheel; it having been found by actual experiment, to perform twice the labor of the tub wheel placed in the same situation, being on a perpendicular shaft, no gearing is necessary in its application to grist mills and other machinery; it is peculiarly adapted to small streams with moderate head of water, and is but little affected by back water. The wheel and shaft are both of cast iron, and of course, very durable.

The wheel is now in successful operation in the grist mill of Hon. Jas. Bridge, Augusta, Me. where the public are invited to call and examine for themselves. August 1, 1830. JOHN TURNER.

I hereby certify that I have lately erected a grist mill in Augusta, with two runs of stones, the one moved by a tub wheel of the most approved construction, and the other by Turner's Improved Reaction Wheel; the reacting wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to the tub wheel.

I hereby certify that during the time I was making preparations for erecting a grist mill in North Salem, I examined quite a number of grist mills moved by several different kinds of wheels, among which was Turner's Patent Reaction Wheel; from the appearance I was decidedly of the opinion that it was preferable to any other—without hesitation I caused three of Turner's wheels to be put in operation in my mill. It has proved equal to my expectations in every respect. JOHN SMITH. Readfield, Feb. 16, 1832.

Planting, Tonguing & Grooving Machine.

THE subscriber informs the Public that he has just put in operation a labor saving machine which will be found of great utility to those who are engaged in building. It is now in operation in Gardner, and is capable of being worked by steam or water power. The Agent of the Patent right has visited the State for the purpose of disposing of the rights for Maine and New Hampshire. He may be found at Perkins' Hotel in Gardner, and invites Joiners and others who may wish to purchase rights for towns, counties, or for the State, to call and see it in operation. H. BECKER. Gardner, May 10, 1832.

THE LAST CALL.

ALL persons indebted to the estate of J. B. WALTON, late of Gardner, deceased, either by Note or Account, are hereby notified, that unless payment be made by the 15th of June next, their Notes and Accounts will be put into the hands of an Attorney for collection. RUFUS GAY, Adm'r. May 20, 1832.

Wanted.

WANTED by the subscriber immediately, a journeyman Carder and Clothier. Also, as an apprentice to the same business, a boy of 16 or 17 years of age and of steady and industrious habits. JOHN O. CRAIG. Gardner, May 24, 1832.

Universalist Books.

UNIVERSALIST BOOKS, of every description that are to be obtained in the United States, are kept constantly on hand for sale, wholesale and retail, by THOMAS WHITMORE, at the Trumpet Office, No. 40, Cornhill, Boston. Orders from a distance cheerfully and promptly attended to. The port of Boston furnishes ready conveyances to all parts in the United States; and books and pamphlets, when ordered to any considerable amount, are packed in strong boxes, and forwarded in the most perfect order. These books are furnished on commission to those whose character is well known, or who send recommendations from persons with whom we are acquainted. All orders should be directed as follows: "Thomas Whitmore, Trumpet Office, Boston, Mass."

To the Hon. County Commissioners for the County of Waldo, April Term, 1832.

WHEREAS it is highly important to accommodate the public travel from the Eastern to the towns of Bucksport, Belfast and Seaboard to the Kennebec river, and westward, and whereas a route can be laid out by the way of Light's mills in the town of Liberty and County of Waldo, whereby twenty five miles and perhaps more can be saved in the distance than that through Bangor and Dixmont, and ten or twelve miles in the distance between Belfast and also the towns of Hallowell and Belfast, and by which goods and Belfast can be brought nearer together, and whereas the contemplated route will be over a much more level country and in many respects in a more eligible situation; and whereas your petitioners are deeply sensible of the great and growing importance of establishing the contemplated route by Light's mills aforesaid, your petitioners would respectfully pray your Honors to lay out a part of the contemplated route within the County of Waldo, viz: from the town of Seaboard to the line between the County of Lincoln and Waldo. And whereas the contemplated route lies partly in the County of Waldo, partly in the County of Lincoln and partly in the County of Kennebec, viz: commencing at the aforesaid south village in Seaboard in the County of Waldo, thence through the town of Appleton and Liberty to said County of Waldo to Light's mills aforesaid: Thence through the town of Washington in the County of Lincoln either by the south or north side of Mars Hill in said Washington, thence near the northerly or near the southerly end of Long Point in said Washington to Gardner Ferry in the County of Kennebec, from some place in which Hallowell and Augusta; and whereas a cooperation of the Commissioners in the several Counties of Lincoln and Kennebec may become necessary,—your Honors are therefore respectfully solicited to lay out that part of the aforesaid route from said Seaboard, through the towns of Appleton and Liberty to Light's mills aforesaid and thence onward to the County line; and also that your Honors would take such further steps as will produce a cooperation of the Honorable Commissioners of the Counties of Lincoln and Kennebec. DANIEL LANE, and 123 others.

STATE OF MAINE.

WALDO, ss.—At a meeting of the County Commissioners, at their session, holden at Belfast within and for the County of Waldo, on the 3d Tuesday of April, 1832.

On the foregoing petition, Ordered, That the County Commissioners for the County of Waldo meet at the house of Henry Hazeltine, Esq. in Seaboard on Tuesday the 10th day of July next, at 10 o'clock, A. M. and that the County Commissioners for the counties of Lincoln and Kennebec be requested to meet at the time and place above named, and that said Commissioners for the several Counties of Waldo, Lincoln and Kennebec aforesaid, thence proceed to view the route set forth in the petition—immediately after which view, at some convenient place in the vicinity, a hearing of the parties and their witnesses will be had, and such further measures taken in the premises as the Commissioners for the several counties aforesaid shall judge to be proper.—And it is further ordered, that the petitioners give notice of the time, place and purpose of the Commissioners meeting aforesaid, to all persons and corporations interested, and also to the County Commissioners of the counties of Lincoln and Kennebec, by causing an attested copy of the petition with this order thereon to be served upon the Chairman of each board of County Commissioners for the counties of Lincoln and Kennebec aforesaid, and upon the clerks of each of the towns through which the road prayed for will pass, and by posting up like copies in three public places in each of said towns, and by publishing the same three weeks successively in the Eastern Argus, the paper published by the Printer to the State at Portland, in the Republican Journal printed at Belfast, in said County of Waldo, and in the Christian Intelligencer & Eastern Chronicle printed at Gardner in the County of Kennebec, and in the Intelligencer printed at Watsoot in the County of Lincoln, the first of said publication, and each of the other notices, to be thirty days before the time appointed for said meeting; that all persons and corporations interested may then and there attend and show cause if any they have, why the prayer of said petition should not be granted.

Attest, H. J. ANDERSON, Clerk.

Copy of Petition and order thereon. Attest, H. J. ANDERSON, Clerk.

To the Honorable the County Commissioners for the County of Kennebec.

THE petitioners respectfully represent that a road to be laid out from Mitchell's mills in Leeds by the North end of Cuchowaga pond and passing near the South East corner of Monmouth to the Berry Bridge, so called, between Littlefield and Gardner, would be of great public utility by affording a shorter and much easier communication between the County of Oxford and the towns on Kennebec river than any other road, and it would be of great convenience to the inhabitants living on said road, many of whom, particularly in Monmouth and Littlefield, cannot get to market but by a very circuitous and hilly route. They therefore pray that your Honors would notify the Commissioners of the County of Lincoln and would proceed to examine and lay out said road or such part thereof as may be judged expedient.

ROBERT H. GARDNER, and 54 others. April 25, 1832.

KENNEBEC, ss.—At a Court of County Commissioners, April Term, 1832.

ON the Petition aforesaid, satisfactory evidence having been received that the petitioners are responsible, and ought to be heard touching the matter set forth in said petition, it is Ordered, that the County Commissioners of the County of Lincoln be requested to meet the Commissioners of this County at John Neal's in Littlefield in said County of Lincoln, on Monday the second day of July next at twelve o'clock at noon, for the purpose of these proceedings to view the route mentioned in said petition, immediately after which view, a hearing of the parties and witnesses will be had, and such further measures taken in the premises as the commissioners shall judge to be proper.—And it is further ordered, that notice be given, to all persons and corporations interested, of the time, place and purposes of said meeting, by causing attested copies of said petition and of this order thereon to be served upon the County Attorney and chairman of the county commissioners of said County of Lincoln, and upon the respective clerks of the towns of Gardner, Littlefield, Monmouth and Leeds, and also posted up in three public places in each of said Towns, and published in the Eastern Argus, being the public newspaper issued by the printer to the State, and in the Christian Intelligencer & Eastern Chronicle, and in the Intelligencer and Free Trade Advocate, a newspaper printed in the County of Lincoln. All of said notices to be served, posted up and published thirty days at least before the time of said meeting; that all corporations and persons interested may attend and be heard, if they see cause.

Attest: J. A. CHANDLER, Clerk.

A true copy of the petition and order of Court thereon. Attest: J. A. CHANDLER, Clerk.

KENNEBEC, ss.—At a Court of Probate holden at Augusta, within and for the County of Kennebec, on the nineteenth day of May, A. D. 1832.

EKNOC H. TAPPAN, Administrator of the Estate of MICHAEL TAPPAN, late of Gardner, in said County, deceased, having presented his first account of administration of the Estate of said deceased for allowance:

Ordered, That the said Administrator give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Christian Intelligencer and Eastern Chronicle printed at Gardner, that they may appear at a Probate Court to be held at Augusta in said County, on the last Tuesday of June next, at ten o'clock in the forenoon, and show cause, if any they have, why the same should not be allowed.

H. W. FULLER, Judge.

A true copy.—Attest: E. T. BRIDGE, Register.

NEW GOODS.—CHARLES TARBELL has just received his Spring Stock of Staple and Fancy Dry Goods, which are offered at very low prices for Cash.—Purchasers are respectfully invited to call and examine for themselves.